TOWN
&
OUNTRY
HURCH

### Purposes of This Paper

The purposes of this paper are:

A. To encourage cooperation ong rural churches.

B. To improve the administra- n of the local church, this to in- de organization of the church, ance, religious education, com- nity relationships, and the train- of lay leadership.

C. To stimulate the development a Christian philosophy of rural , this to embrace ethical issues in iculture, social reconstruction, l government programs; and the tent of the minister's message.

### rt of Larger Program

The paper is an important part of enlarged "cooperative rural urch program," that will encour- a national "rural church move- nt."

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This Issue
*No 34*
*Published April, 1947*

# Basic Factors for Creative Rural Living

AARON H. RAPKING

• "In the beginning God created the heavens and the earth." As God planned the universe He had a purpose in mind—the development of personality by living and working with others and God in achieving the "Kingdom of God." The message of the Bible makes it clear that in the mind of God as revealed through Christ, personality is of the greatest value. The essence of personality is the ability to think, to will, and to love. The universe was designed to aid in developing these capacities.

It is also clear from the teachings of Christ that this development will come to its fullest fruition as individuals give themselves to achieving the overall good for the human race, "The Kingdom of God." Only through cooperation and by living and working with others and God can this overall goal be achieved.

To achieve His purpose God set these basic creative processes in motion: natural resources, family life, religion, education and relationships. In doing so God planned these processes so that man was to be His partner and co-laborer.

## Natural Resources

Life on earth is dependent on land, water, air, sunshine, and the other natural resources. In planning for the development of man God planned for man to use most of His strength and time as a co-laborer in directing the creative process, in providing food, clothing, and shelter. God and man are partners in tilling the soil, in the growing of the crops, in the building of homes, in the making of clothes, in arranging for communication and transportation facilities. As partners of God, through science, man is discovering more and more of the secrets that enable him to be a better partner of God in meeting his physical needs and in providing the comforts and luxuries of life.

No longer do intelligent people think of soil as something common, but they are becoming increasingly aware and sensitive to the fact that God is at work in it. That was what Liberty Hyde Bailey had in mind when he wrote "The Holy Earth." It is in the realm of meeting our physical needs that man can also have the blessed consciousness of living creatively as a partner of God. Men have been saying that God made the country and man made the city. That statement is misleading and that philosophy is one of the main reasons for the trend toward secularizing all of life—which means to live as though God has no relationship to the on-going natural processes, and man no responsibility as a partner of God. Man cannot build the city without God nor can man grow the crops without God. That relationship is as real and as well established as any fact known to man. The future of our civilization and the civilization of the world will be determined largely by our attitude toward God in directing the processes by which the natural resources become available in meeting man's physical need. Man acts either as a parasite or as a partner of God. Either man is Christian or pagan in directing and using our natural resources.

## The Family

The family is another basic institution in the development of a well-balanced personality. In fact, the family has developed as the basic social institution, and over the years both subjective and objective evidence indicate that the family is the greatest factor in the development of personality. It is by way of the family that a personality gets underway in this world. It is through family life that we have an unusual opportunity to live creatively. In building our homes, in preparing our meals, in training our children, in cooperating with others, in meeting our physical needs, we can have the consciousness of being partners of God. Then, too, in the training of children in the home, and in creating attitudes, ideals, faith, hope and love, members of a family have great opportunities to live creatively. As partners of God, parents can be the parents of the souls as well as of the bodies of their children. Ignor-

ing these basic realities is one of the main reasons for so many broken and unhappy homes. The leaving of God out of family life results in an abnormal and pagan family life; while to recognize God as a partner in family life opens up the way for living creatively as partners of God in the development of personality.

## Religion

From the earliest record of the existence of the human family, religious elements have formed a central and basic place in the life of human beings. This range has been all the way from magic to a highly organized and institutionalized religion.

Religion has to do with the best possible relationship between body, mind, and soul, within ourselves, our neighbors, other members of God's family, the universe and God, the Creator and Sustainer of the universe. Religion helps us to feel at home in the universe and keeps alive in us the proper respect for ourselves and others and a sense of comradeship with God. Religion, based on belief in God as revealed through Christ, the teaching of the Bible, and the fellowship of the church, helps to bring about a sense of eternal destiny; helps us to become aware of the fact that as partners of God we are achieving eternal life.

## Education

From the earliest dawn of history, the process of education has also been one of the basic factors in shaping the destiny of individuals, families, tribes, nations, and civilizations. The nature of man is such that he needs education even as he needs religion. Religion without education tends to develop fanaticism and education without religion tends toward paganism. They are interrelated as our right and left hands. One without the other limits the development of personality. God must have had this interdependent relationship in mind as He planned and started creating the universe. One of the greatest opportunities and responsibilities in America is the bringing about of a better relationship between religion and education. At the present time, our educational systems are too mechanical and much of the process tends to develop a materialistic pagan philosophy of life. Christ and the Bible are our best evidence of the relationship of education and religion. Christ consciously and continuously, by preaching, teaching, and living, endeavored to bring about the best possible relationship between God, others, and the universe. That was what He had in mind when He said, "I am come that ye might have life and that ye might have it more abundantly" or "I am the Way, the Truth, and the Life."

*"The Cultivator"* *A. Devaney, Inc., N. Y.*

## Relationship

Basic and central in all of life are relationships—relationship of mind, soul, and body; relationship in the family, relationship with the neighbors, relationships in the community—civic, economic, national and international. The tendency toward depersonalized living is due in a large measure to the waning sense of vital and wholesome community life. Our centralized schools, our largely commercialized recreational activities, our great lack of appreciation and understanding of the interdependence of home, church, and school in the development of personality and in building better communities, are some reasons for much of our confused thinking and abnormal living.

We talk glibly about building a world community while the communities in which we live may be disintegrating and look to the government for salvation. Due to a lack of cooperation the church, the school, and the other agencies at work in our communities tend to contribute toward breaking up the unity of life and bringing about unnatural and pagan relationships.

Our economic relationships are such that a small percentage of our people can manipulate the economic activities to their advantage. So we have selling strikes as well as labor strikes. Too many politicians and capitalists, in place of living creatively as partners of God in making available the natural resources, manipulate the economic processes to their own advantage and thereby dwarf and cripple the development of their own personalities and millions of others.

At present, we are all challenged to help save and strengthen Democracy in America, and by a kind providence we are challenged to help establish a world democracy.

In achieving the ideal, as partners of God in realizing the Kingdom of God on earth as in heaven, we must help permeate the community, economically and politically, with the spirit of Christ.

## Need for Integration

These basic factors are essential for the building of better communities and for the development of group integration and creative human personality. In program development—either for direction of individual lives or for the development of communities—it is essential that this development take place in an integrated fashion if such programs are to be at least reasonably effective.

# United Church in Wooded Hills

WARREN P. WALDO

Recently four young people joined he United Church of Lunenburg, /t. as the direct result of a course in veek-day religious education given he previous year in the schools on eleased time by the wife of the astor. Three of these young people re the only persons in their families ver to be members of any church.

We moved to the present parish n June of 1944. It consists of the Jnited Church of Lunenburg, (Methodist and Congregationalist), he Congregational Church of Dalon, N. H., and the Universalist Church of Concord, Vt. In the utumn the superintendent of schools n the Vermont part of the parish pproached us about the proposition f week-day religious instruction in he schools of his district. At first ve said "no," but after considering he matter further, it was decided hat Mrs. Waldo should make the ttempt.

## The Schedule

That first year the following chedule was set up: Lunenburg Village (two rooms), and the "Pierce listrict," on Tuesday afternoon; Concord Village, two rooms, on very other Wednesday afternoon. On the alternate Wednesdays we vent to North Concord rural school, nd to the schools in Victory and Granby.

Victory and Granby are two lumbering towns up in the wooded hills f Essex County. Fifty years ago here were twenty-eight saw mills on he twenty mile length of Moose River, from its head waters in Granby and East Haven to its conluence with the Passumpsic river at St. Johnsbury. At that time there vas a logging railroad from N. Concord to the Moccasin mill, up in the voods of East Haven. Population in oth towns reached its peak in 1890 vhen there was a population of 361 n Granby and 564 in Victory.

## Sparse Settlement

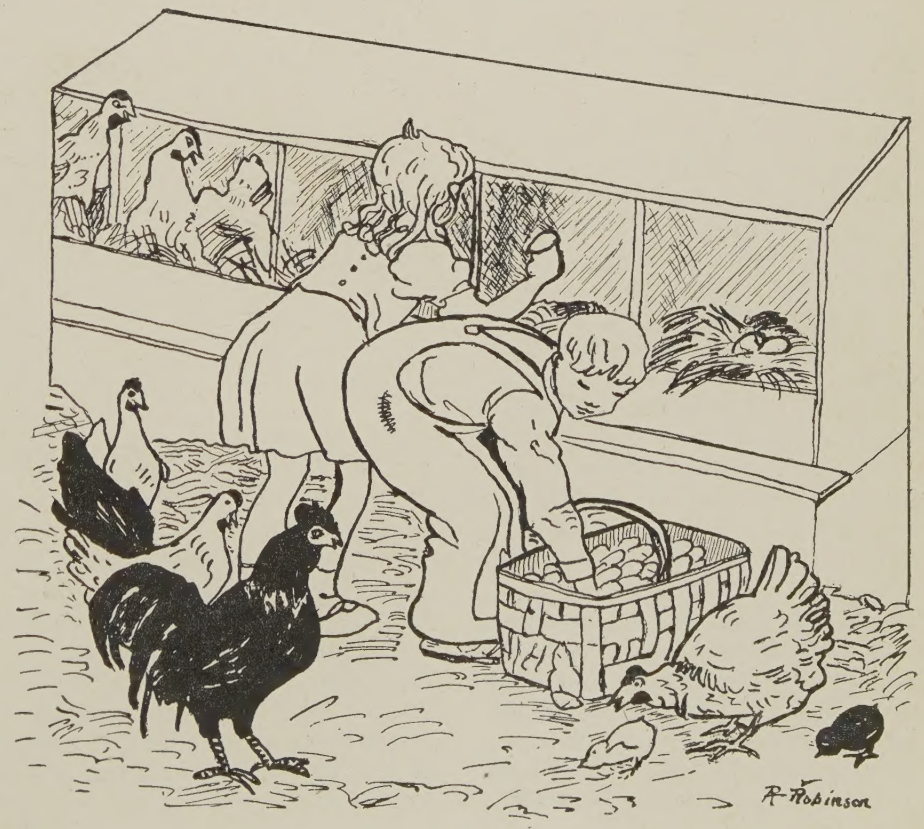
Today there is one saw mill on he site of the old Moccasin mill, wo at Concord, and one at St. ohnsbury. There are about a dozen families each in Victory and Granby. The Victory school has 14 pupils, and the Granby school has 23, some of whom live in the town of Victory, and are in Granby school by reason of geography. The lumber camp at Moccasin mill employs about fifty men, of whom half are bonded labor from Canada.

## One Situation

Granby boasts a Congregational Church. It has five members listed in the year book, and all are absentee members. Besides the work in week-day religious education carried on by Mrs. Waldo, there has been a vacation Bible school for two weeks during each of the two past summers by workers provided by the Vt. Congregational Conference and some summer preaching. Also, Mrs. Waldo has held one or two preaching services in the fall. This fall she was asked to give an hour each time that she came to the school instead of the allotted half hour, because the children have no other religious opportunity. They are sixteen miles from the nearest active church, over a 2000 foot high mountain pass, and are over twenty-five miles from us. At the close of this summer's vacation school Granby Church contributed $3.75 to the congregational program of war relief and reconstruction.

## Spiritual Records

The work is paying other spiritual dividends than those mentioned at the beginning of this article. Many young people are showing a definite interest in religion and the Church as a result of the work in the schools. This is particularly true in Concord. Several young people have attended a regular church service for the first time; and one high school young lady has become a leader in the Young People's Christian society of the First Universalist Church and a teacher in its Sunday School. By and large the people as a whole accept the work very favorably, and would not like to see it given up. It has helped us in getting acquainted with the people of the parish, and in getting closer to the young people themselves. It has been an opening through which a great deal of social work has been done.



# The First National Methodist Rural Life Conference

JAMES W. SELLS

• The first National Methodist Rural Life Conference to be called by the bishops of The Methodist Church will be held at Lincoln, Nebraska, July 29-31, 1947.

This will be a delegated conference of certain specific annual conference officials, with a specified number of rural pastors and rural laymen from each conference. However, this does not keep the Conference from being open to visitors from other denominations and visitors — who are not delegates — from The Methodist Church.

Bishop William C. Martin, resident bishop of the Topeka Area of The Methodist Church, is chairman of a committee on Program and Arrangements which has been meeting for the past two years laying plans for this national rural church conference.

Dr. Elliott L. Fisher, superintendent of the Department of Town and Country Work, Board of Missions, The Methodist Church, is directly charged with the promoting of this Conference. This does not mean that the Conference is a project of the Board of Missions; it is a project of The Methodist Church, with the Boards of Education, Evangelism, Lay Activities and Missions assisting in the financing and program of study of the Conference.

Eight committees have been named to pursue a course of study in these eight separate fields. These committees have been at work for approximately a year; a study guide was issued last year, and in April mimeographed reports of the preliminary findings of these committees will be sent to the church for further study.

These committees and their chairmen are: Dr. Neill Hart, Little Rock, Ark.,—The Rural Church, the Home and Family Life; Dr. David E. Lindstrom, University of Illinois, Urbana, Ill.,—The Rural Church and the Community; Dr. Arthur Raper, Bureau of Agricultural Economics, U. S. Department of Agriculture, Washington, D. C.,—Land Policy and Church Stability; Dr. A. W. Martin, Southern Methodist University, Dallas, Texas,—The Ministry and the Rural Church; Dr. Ralph A. Felton, Drew Seminary, Madison, N. J.—Cooperation with Other Churches; Rev. John Howes, Town Hill, Penna.,—A National Rural Church Policy; Rev. Earl D. C. Brewer, Emory University, Ga.,—A Program for the Local Church; and Rev. C. M. Julian, San Francisco, Calif.,—A Christian World View.

Rev. Clyde S. Rogers, Nebraska Wesleyan University, Lincoln, Nebr., has been named as chairman of all local arrangements. All public meetings will be held in the Coliseum of the University in Lincoln.

Two general sessions will be held each day of the three day annual conference, one in the morning and one in the evening. Other parts of the program will be what is known as "The Conference at Work in the Eight Study Groups," and will be under the supervision of the chairmen of the eight study committees.

A full program of the Conference will be ready for release about the first of April. All questions concerning delegations should be cleared with Dr. Elliott L. Fisher, Board of Missions, 150 Fifth Avenue, N. Y. C.; and all reservations for rooms should be cleared with Rev. Clyde Rogers, Nebraska Wesleyan, Lincoln, Nebraska.

## The Home Determines Basic Attitudes

• Basic attitudes that determine character are formed in the home, Dr. T. T. Swearingen, Chicago, director of adult work and family education, International Council of Religious Education, declared in making a plea for church and home cooperation before the adult section of the 25th annual meeting of the Council.

## Heifer Project Continues

• The Heifer Project had one of beginnings in a city in southe Spain. The blight of war, the Spa ish Civil War, was upon the count Farmers had been conscripted, far equipment was scarce, dairy catt numbers had been reduced and fiel lay uncultivated. The blockade ar military demands made food ar clothing for women and childr hard to get. Thus, the war's burde fell on the children, whose weakene bodies were made susceptible disease by undernourishment.

Dan West, Brethren relief worke who was visiting the city of Murci knew that the small amount of foo and clothing the relief committe had to give out would bring on temporary and inadequate relie The children he met could not kno normal family life and permanent improved diets until their fami farms and gardens would once mo be in production. And the food the undernourished children neede most was milk. Out of conversatio with his fellow workers came th idea that postwar relief plans shou include the gift of a family cow those families who needed one an could properly care for it. Reli would then help people to he themselves.

When he returned to this count he was determined to do somethin more for those hungry children. Bu the Spanish war soon became a worl war, France fell and before heife were ready to be sent abroad, a Europe was blockaded. The traged of Spain's children became th tragedy of Europe's children and th passing years spread this traged through the world. As more an more children suffered in Europ more and more people in the Unite States became interested in recon struction — especially through th Heifer Project, a plan to send cow to Europe after the war.

*For more information write to—*
HEIFER PROJECT COMMITTE
New Windsor, Maryland

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**National Convocation on the Churc in Town and Country**
**Rochester, N. Y., Nov. 4-6, 1947**

Town & Country Church

Published monthly (except June, July, ıgust) by the Committee on Town and ›untry, Home Missions Council of N.A., e Federal Council of the Churches of ›rist in America, and the International ›uncil of Religious Education.

15c a copy; One Dollar a Year

Publication Office: Tenth and Scull reets, Lebanon, Pa.

Editorial Office: 297 Fourth Avenue, New ›rk 10, N. Y.

Entered as second class matter at the ›st Office at Lebanon, Pa., under the Act March 3, 1879.

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# The Vacation Church School

DONALD K. MCGARRAH

• Several months ago, an older friend advised me not to try to have a vacation Bible school this year, in view of heavy war-time duties and burdens. I replied that if something had to be given up, our vacation school would be about the last on the list.

It is my conviction that the vacation Bible school, even if limited to ten sessions, is one of the most practical and worth-while projects of the Christian Church. It offers a real opportunity for systematic Bible study. It provides a chance for guidance in Christian living through its worship, recreational and service projects. For instance, in every vacation school in which I have taught an intermediate group, every child in the class learned to participate freely and thoughtfully in our open prayer moments. I have found equally important the contact made through the school with new or hostile homes, a contact whereby parents became interested in the church and children became members of a pastoral class.

## Working Out Curricula

Our departmental curriculums are worked out in conference with the teachers on the basis of what the children seem to need most. One year we decided on a survey of the life and teachings of Jesus. Last year we emphasized Bible geography accompanied by its Biblical associations. This year we built a course around the divisions and general content of the books of the Bible with practice in looking up references.

Much of our handwork is definitely linked up with the curriculum. Last year an outstanding project was the drawing and setting up of a large cloth map of Palestine on a wooden frame upon which the names of cities, mountains, rivers, etc., could be pinned. The juniors made topographical maps on the sand table and this year built model Oriental villages and houses. Each class works out interesting individual scrapbooks or work books with artistic covers.

Our Center school tries to include in the handwork projects for each group something to take to the parents, something to keep and treasure personally. This year the older boys made wooden plaques for their parents, and worked out several varieties of wooden and oilcloth puzzles for themselves, with duplicates to send to the local veteran's hospital and to a National Mission station.

## Younger Children

The younger children made small postage stamp containers for their parents and attractive pins and necklaces for themselves, with duplicates to send away. The older girls embroidered quilt patches with quaint pictures and are meeting with the ladies' missionary society to do the quilting. They will have their two baby quilts ready to go in the missionary barrel this fall.

The intermediate girls painted two panes of glass with oil colors, following their own designs, which designated a cross on one window and an anchor on the other. Homemade "leading" was applied to give the appearance of stained glass. The new panes added a needed touch of color to the windows behind the pulpit and softens the glare of brilliant sunshine. The pastor, in presenting the windows to the church, pointed out that the cross is our anchor. In temptation, the cross reminds us that Christ deserves our loyalty. In suffering and hardship, the empty cross reminds us that Christ is alive and a present help. In bereavement, we are reminded that through the work of Jesus on the cross the door of heaven has been opened for all who sincerely believe and accept Him.

To emphasize class loyalty, each group is asked to select its own motto and to work out a unique attendance chart which will challenge its members and will display its motto to advantage on the closing night. These charts are built around such themes as children climbing ladders or steps, trees producing more or less

fruit, children sailing kites with long or short tails, etc. Each child is represented on the chart by a cut-out figure from an old catalogue.

### Teaching Stewardship

We attempt to teach our children stewardship through taking up three offerings during the school term. One offering goes toward paying for the expenses of the school itself. A second offering is used to buy something for the church: a door mat, a folding screen, a picture. This participation in furnishing the church has resulted in noticeable improvement in the children's respect for the sanctuary and care of church property. The third offering is sent to a Sabbath School missionary to make possible a similar school for children elsewhere. We have noted that this final offering for others has customarily been larger than the expense involved in conducting our own school.

Our older boys learn to supervise outdoor group games during the recreation period. The pastor enters into these games as a participant, thus getting closer to the children with a chance to encourage the backward and to discourage cliques. On rainy days active standing games are conducted indoors, providing fun while using up excess energy. An annual mushball game is held at the picnic winding up the closing study session of the school. The children look forward to this all the more, since ball playing is not a daily occurrence at the school, because it would prevent whole-hearted participation in the valuable group games.

Each year the school offers several dramatic presentations, giving experience in appearing in public as well as teaching lessons and stories in a manner not soon forgotten. Last year the dramatizing of "The Stilling of the Tempest," using locally produced sound effects, was amazingly realistic.

### Group Singing

The most thrilling part of the school experience, at least for those of us who are older, is the group singing. The whole school memorizes songs in keeping with its motto and by the end of the term the children know these well enough to lift the rafters with the praise portions and to truly quiet the heart with the prayer selections.

*A. Devaney, Inc., N. Y.*

Our daily sessions and closing Sabbath evening program this summer were ended with an impressive use of the flags. The salute to the flag of our country was followed by the third verse of "America the Beautiful," in honor of our men in the service. The salute to the Christian flag was followed by Daniel Poling's chorus, "We Choose Christ." The following pledge of allegiance was given with the right hand over the heart and a spotlight shining on the open pulpit Bible: "I pledge allegiance to the Bible and to the dreams of God for which it stands, for like a lamp it lights our path toward heaven and a better world." This was followed by the quiet singing of the third verse of "Break Thou the Bread of Life." The whole assembly remained standing with bowed heads to repeat Psalm 19: 14, followed by a short prayer by the pastor.

The general principles involved in the school's setup are not limited to use by the small rural church. The writer has also used them successfully in suburban churches, in a large city church, and in a southern mountain mission. Let us keep our eyes and minds open to the ever enlarging possibilities of the summer months. Let us make the exertions and sacrifices necessary to continue present setups and to increase the number of vacation church schools.

—Reprinted by permission of The Presbyterian

## *Prayer For Animals*

Dear God, we thank thee for the animals on the farm. We praise thee that thou hast given them a measure of intelligence, a capacity to be friendly and a willingness to work. We praise thee for the work they do, the sustenance they provide, the mirth they inspire.

Help us to use them well. May no sudden anger rise to curse them for dumb stupidity. Stay our hands from uncontrolled brutality. Make us and them faithful in that which thou hast for each of us to do. *Amen.*

—Mark Rich

# Rural Roads to Evangelism

KENNETH M. COOPER

• In no field of Christian endeavor is a more varied approach being made to meet the needs of people than in the progressive town and country churches. Given a deep sense of the urgency of winning individuals to Christ, the wide awake pastor may use many paths to lead men to the foot of the cross.

## Evangelism in Survey

The religious survey often opens the door for evangelism. The very fact that someone is interested in discovering prospects for the church and church school creates interest and an awareness of the fact that the church exists to serve and save the people of the community. It gives the pastor and official board of the church a definite opportunity to learn the possibilities for evangelism in the community. Rev. James E. Callihan of Harrisville, West Virginia, recently led his church in the following experience.

With the official board of his church, he discussed plans for an evangelistic effort. Since mass evangelism had been carried on repeatedly in former years it was thought wise to try a different approach. With the other Protestant churches a survey was made of the entire town. Results were tabulated and a prospect list made. Lay people were trained for personal visitation in the methods used by Dr. Walter E. Woodbury. Twenty-one visitors went out, of whom seventeen were heads of families and four were young people of high school age. In the first week of the campaign, 21 were won to Christ. In the first year 37 persons have been won. So enthusiastic is Mr. Callihan that he is drawing up a plan for continuing the work on a year round basis. His plan provides for sixty regular visitors pledged to make calls at least one night a month. Going out by twos the visitors will call where assigned by the pastor. Every night of the month someone is being challenged with the claims of Christ!

It was Mr. Callihan's original purpose to have a series of special evangelistic services in the church several weeks after the personal visitation campaign to win some who were missed in the visitation and raise the spiritual tone of the church. Illness prevented him from completing this part of the program.

## Visitation Evangelism

Rev. Clayton A. Pepper had an outstanding experience with personal visitation evangelism during his pastorate in New York State. He tells the story.

"When 54 new members are received into the church within four months, in a village of 800 population, is it not a sign that the Spirit of God is working in the lives of people, and that effective means have been used to make possible these results? The Westport, N. Y. Federated Church, which is a happy combination of Baptists and Methodists, had such an experience during the winter of 1943. Having had a week's clinical training under Rev. Guy H. Black, the pastor secured six teams of laymen and women, trained them at supper conferences, and sent them out into the homes of the community. One team had the joyful experience of winning one unable to read or write, plagued by the drink habit, and father of five small children. The mother also made her Christian decision, changing completely the atmosphere of her home.

"Another team discovered a man who said at once, 'Yes, I've been thinking of this ever since my two boys joined the church last year. I am ready to be baptized now.' Still another team had the satisfaction of bringing in the decisions of two whole families, five first decisions for Christ and three church letter transfers. The spirit of evangelism was in the very air, so that young people voluntarily came to the pastor, asking to join the church. Careful instructions were given to the candidates, either in groups or individually, a total of three hours for each one. And then for a succession of Sundays, baptismal and membership services were held.

"The spirit of this work has continued to affect the life of the church. In the spring of 1944, without the pastor making any preliminary approach, six people came asking for baptism and membership. One young man has since decided to enter the Christian ministry. An expectancy of dedicated lives has come to pass in this church fellowship."

## Lord's Acre Wins People to Christ

Dumont Clarke has taught many town and country people the value of the Lord's Acre plan as a teacher of stewardship and a source of additional income for the church, Rev. Ward W. Hibbs, in West Virginia, has made the Lord's Acre program a channel of evangelism. (The Lord's Acre plan encourages adults and children to dedicate to the Lord a part of field, flock or work of hand. When the project is completed the produce is sold and the proceeds brought to the church.)

One of the Lord's Acre projects was the direct means of winning several children to the church. When members of 4H Clubs heard that Sunday school children were raising crops for the Lord, they wanted to have a part in it. The pastor had an excellent opportunity to cultivate the friendship of these youngsters as he visited their projects and counseled with them. As a result of that fine contact he led a whole family to Christ—father, mother and two children.

## Vacation Bible School Evangelizes

The vacation Bible school presents a golden opportunity for evangelistic work. In a vacation Bible school in East Killingly, Connecticut, last summer, sixteen children gave their hearts to Christ. This was done largely through the story hour which each day was the high-light of the program. Without emotional strain or pressure, boys and girls responded to an invitation as a perfectly na-

tural conclusion to the story. To be sure that the decision involved serious thought it was required that those who really wanted to follow Jesus should secure a card from their Bible school teacher and sign it indicating their decision. The children voluntarily made sincere decisions. Several parents reported that their children came home to tell their families of their decision for Christ.

We have tried to describe workable methods by which to do the task of evangelism. All means must be used to win men for Christ and none that is worthy must be despised. Evangelism cannot be wrapped up in a neat package of one, two or three weeks of the year when a special evangelistic effort is made. The alert pastor will recognize in every contact with people an opportunity to lead them to his Lord. Weddings, funerals, sick calls, speaking engagements and pastor's classes, helping people get settled in permanent homes and other professional duties may become points of contact through which the work of the evangelist may be done. Let us be men with burning hearts who in trying to be "all things to all men" never forget that our high purpose is to "save some."

### Templin With Community Service

• Ralph T. Templin, director of the School of Living from 1941 to 1945, is now available for lectures, consultation and conference service from Community Service, Yellow Springs, Ohio. This is the service organization developed in recent years by Arthur Morgan, former Antioch College president and head of T.V.A., "to promote the interests of the small community as a basic social institution, concerned with the economic, recreational, educational, cultural and spiritual development of its members."

Others available for leadership from Community Service include Griscom Morgan, consultant on the people's college or folk school; Eleanor Switzer, secretary of Community Service; and Lowell E. Wright, associate director.

# Home Lenten Services

IVAN M. CASH

• There is a great need for our town and country churches doing all they possibly can to minister to the families outside the church. We must serve them where they are if we are ever going to reach them for Christ. It has been my practice to use the homes of the parish for various meetings and found that we were able to get a response from people who would not come to the church.

This was true of our "Fireside Gatherings" as well as of our *Home Lenten Services.* After a series of Fireside Gatherings held in different neighborhoods we followed with a series of Lenten Services held in the homes of the parish.

For most church functions the people out in the country have to come into the village. Part of the time it is well for the people of the village to go out into the country and meet with the people out there. With our Services at Genoa we held three of the five out in the country.

### The Family In Mind

The Services were not only held in the homes but they were planned with the family in mind. A committee was appointed by the Church Board to make the arrangement and plans for each night. An invitation card was prepared listing the themes and the homes where they were to be held. The Hostess was asked to personally invite her neighbors, and the pastor called in each neighborhood ahead of the time for the service. The Services were held on Friday evening and the whole family was encouraged to attend. The plan was as follows:

I. *Children's Night* with the children of the country school taking part where the pastor had Week-day Religious Education. When you have the children take part in Songs, Scripture, and Prayers you will get the parents to attend. There was also a Children's Story and Message by the pastor.

II. *Young People's Night.* The young People planned and conducted the worship Service and the pastor brought the message.

III. *Mother's Night.* Some of the mothers planned this service and asked four of the women to speak on one part of a chosen theme.

IV. *Father's Night.* The men organized a Quartet and took charge for this night inviting a nearby pastor to speak.

V. *Family Night.* The committee planned the worship and secured a neighboring pastor to speak.

Each Service was closed with a Hymn sing which meant a great deal to all. These meetings were very well attended and there were many people who would not have been present at the church. My observation is that with Lenten Services in the church the same faithful few attend each night. In the homes these people attend but there are also those from the neighborhood who would not go to the church. Take an interest in the people where they are and they will be that much more ready to listen and accept the invitation to accept Christ.

### The Rural Church in the Religious Press

*Rural Problems,* by William W. Biddle and Chester J. Tyson, Jr., Friends Intelligencer, Philadelphia, Pa., February 15, 1947.

*The Country Church has a Mission,* by Harold F. Kaufman, World Call, St. Louis, Mo., January, 1947.

*The Recovery of the Rural Church,* by Edwin L. Becker, The Christian-Evangelist, St. Louis, January 8, 1947.

*The Country Church is Moving Forward in Christian World Service, Reports on The Lord's Acre Movement,* Farmers Federation News, Asheville, N. C., February, 1947.

*Cotton-Picking Preachers,* by David S. Burgess, Advance, 287 Fourth Avenue, New York 10, February, 1947.

# Large or Small Farms?

MARK A. DAWBER

• The trend toward mass production in agriculture involving mechanization and large acreage is beginning to create national concern as to which is better for the social and economic life of the community and the state—an agriculture based upon small, home-owned, self-sufficient farms or an agriculture of large commercial farms operating on the basis of big industrial plants. The Senate Small Business Committee in Washington has just published a report that answers the question and its conclusion is in favor of the small farm.

The committee's report is one that should be carefully studied by all persons interested in the future welfare of rural life. It is entitled "Small Business and The Community"—Senate Committee Print No. 13 (79th Congress, 2nd Session), and is a story of two California communities that were studied by the Senate Small Business Committee. It is available on application to the committee.

## Arvin and Dinuba

These two towns, Arvin and Dinuba, and the agricultural areas they represent are in the Central Valley of California. They illustrate similar land and crop resources, thus are comparable. The town of Arvin represents the area of large-scale agriculture with a total population of 7,400 and an average farm acreage of 497 acres (nine times as large as the farms of Dinuba); 42 per cent of the acreage is in seven farms, two-thirds is in 22 farms; 80 per cent of the population is dependent upon wage labor, some of it migrant labor. Two-thirds of the farm owners do not live in the community.

The town of Arvin is described as "lacking in civic pride, streets unpaved, houses crowded close together, an atmosphere of squalidness and dilapidation about the town. "There are few civic organizations and only one elementary school with a high turnover of teachers. Few of the teachers live in town. Many of the owners confessed that they only lived there to make a 'killing' and get out, and they go to nearby cities for their recreation."

By way of contrast Dinuba is a small-farm community, with a population of 6200, where the average farm is 57 acres. Seventy-five percent are owner operated and only 29 percent of the labor is hired outside the farm family. Dinuba is described as "well paved, tree lined streets, flanked by rows of substantial buildings . . . There is little crowding and no so-called poor section."

## Education

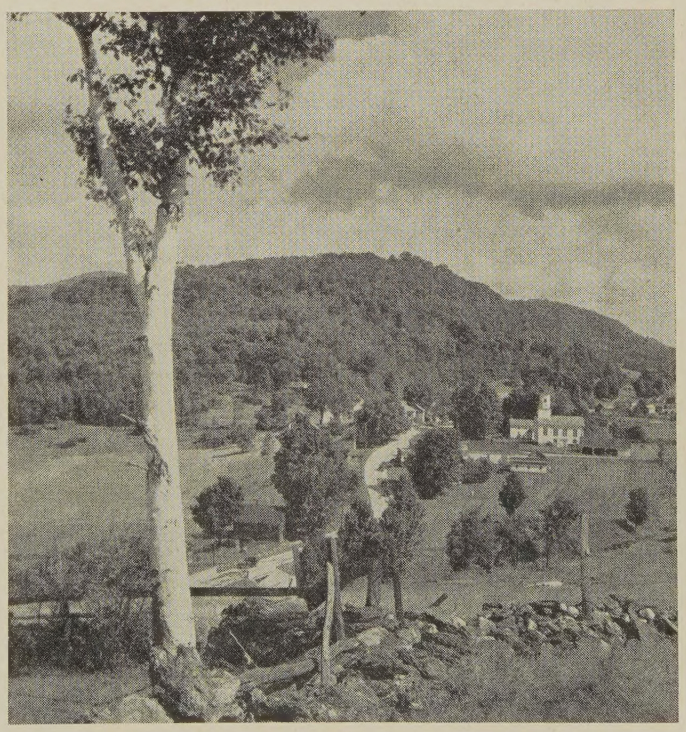
The report further states that "in Dinuba there were twice as many people with college degrees or high school diplomas as in Arvin; twice as many churches, a strong city government, three elementary schools and a modern high school and a low turnover in teachers." The report says "that small farms provide the basis for a richer community life and a greater sum of those values for which America stands."

The argument for the large scale farm has usually been that such farms could be operated more efficiently because of the ability to use machinery, also because they lend themselves to large scale marketing plans. There is no question that this is true, but it is possible to organize small farmers for the cooperative use of machinery, also to make possible large scale marketing.

In the final analysis we must decide which is more important—to provide luxurious living for a few large scale farmers or to provide decent living for a large number of small farmers. Furthermore, the social quality of the community must be considered.

## Function of Small Farms

History would seem to suggest that agriculture and small towns dependent upon it can better be served by small farms, individually owned and operated by families living upon the land. We are witnessing two evils in rural life as a result of the trend to large farms. Thousands who left the farm during wartime have no place to which they can return because vast numbers of acres once in small farms have been consolidated in large farms, operated by a few farmers supplemented by migrant labor. Secondly, the consolidation has created a financial problem in the increased price of land so that



*Pownal Center, Vermont* *A. Devaney, Inc., N. Y.*

the small operator cannot afford to buy a place in the country.

### Concern of Church

The church should be concerned with this whole question. It should be actively engaged in plans to promote the small family-owned and operated farm, not only for its economic and social advantages to the many but because of the spiritual values that inhere in ties of common interest that are characteristic of communities in which a large number of people own their own farms.

### Plant a Garden

• A garden makes a wonderful hobby and is a very profitable one too. Some of the finest periods of worship and true fellowship with God that I have had in a long time have been right out in the garden while I was working alone. Some of the best illustration material that I ever used has come from my gardening experiences. Modern science and engineering have made some wonderful discoveries and produced some almost unbelievable things but what scientist or engineer can produce a lovely pod of peas or an ear of corn? Only God can do that.

It's wonderful to behold what God and I working together as partners can do in the garden. He provides the most important things, the soil, sunshine, rain and seed. I help Him by planting, hoeing and keeping out the evil weeds. Who can fight obnoxious weeds that seem to grow almost overnight without being reminded that we must be on the watch for Satan and cut him out of our lives before he strangles us?

Plant a garden for fun, food, and spiritual fellowship with God.

—Carlton W. Saywell,
*Iowa Baptish Convention*

### Gardens Needed

• It is the official policy of the United States Department of Agriculture to encourage a broad program of gardening this year. Paul C. Stark, Director of the National Garden Program, has urged concerted action on the part of every community in planning and carrying out home and civic improvements through a broad program.

# The Second Annual Conference on Rural Health

• The Committee on Rural Medical Service of the American Medical Association held a second conference on Rural Health in Chicago on February 8 - 9. There were several hopeful signs in this conference. The Grange, the Farm Bureau Federation and the National Farmers Union were represented. In their presentations they seemed to know the facts and were demanding adequate medical service. The Church was represented by both Protestants and Catholics.

### The Country Doctor

It was definitely encouraging to note the support which some members of the A.M.A. were giving to the reestablishing of the kind of training which would make the proverbial "country doctor" at least a possibility. Some argued for open hospital staffs so that the general practitioner could follow his patients into the hospital and give them there the kind of treatment he is capable of. They felt that the closed staff has often pushed the general practitioner to undertake serious cases which should have been hospitalized because the patient urged him to and because if he sent the patient to a hospital with a closed staff it meant he lost the patient. In such a case, the personalized care is often forgotten.

This argument was often used also in defense of the small poorly equipped hospital of ten or twenty beds. While the doctors who operate such hospitals were the first to recognize their inadequacy, they also felt that they served a vital need in thinly settled areas. All concurred in thinking that if operated they should function in conjunction with a hospital having access to a specialized staff and modern equipment run by trained technicians.

### Cooperation Needed

The willingness to cooperate for the welfare of all the people was not so noticeable as one might hope. There was a feeling that many in the A.M.A. were fearful of losing control of something felt to be rightfully theirs. This attitude did not go unchallenged. Again and again speakers challenged this attitude with the argument that if the people are to receive and pay for this service they should have a right to participate in the setting of standards and the directing of the service. This argument is hard to refute in a democratic society.

In a speech read for J. Melville Broughton, the former Governor of North Carolina, the fallacy of placing a stigma on medical care provided by public funds was pointed out. It said, "If good health is the right and privilege of every American, the word "indigent" or "charity" should be eliminated from the good health program. We don't refer to children who receive free education in public schools as "charity pupils" nor to patrons of a public library as "charity readers," so why should we refer to any hospital patient as a "charity patient"? It carries something of a stigma that tends to keep away many people who should have the benefit of hospital care.

### How Secure Service?

A complete medical health service, compulsory in nature, was supported by Edward H. Mertz of the National Farmers Union. He said, "We recognize that voluntary prepayment plans will not solve the problem. The record of experience clearly indicates how far we have come and probably how far we can go if we continue to disregard economic inability to pay and psychological refusal to participate. We are not afraid of the word 'compulsion' because we do not confuse freedom and responsibility.

"We have long since learned that individual freedom is subordinate to the freedom and welfare of all and that public health is the total of individual health. Who now questions the 'rightness' of quarantine? We

don't permit part of our citizens to deliberately contaminate water and milk supplies.

"Who would question the efficiency and progress of the health program of the Army during the war? To say the least, I did not find it a voluntary program. And it worked. I have no fear of these same doctors who did a magnificient job in uniform and brass, as a part of a universal, compulsory medical service insurance program now that they have returned to civilian practice. They are the same men. Is not health as important in peace as in war?"

After stating that the National Farmers Union would continue their voluntary plans, he said, "But we will also continue to use our resources to bring about a universal, compulsory, complete, public health insurance program at a cost which will permit all Americans to live in health."

## Follow-Up

It seems probable that a small representative council will be set up to stimulate similar conferences on the state and county levels. This suggestion was made by Mr. Albert S. Goss of the National Grange and was favorably received by Dr. F. S. Crockett, chairman of the Committee on Rural Medical Service.

But what impressed me was that we have not yet learned that the health of a community can be maintained at a high level only as all groups of the community feel it is their responsibility and work at it together. To create this feeling undoubtedly is a responsibility of the church. The church does have a "ministry of reconciliation" and that can be applied between groups as well as between individuals and their God. It seems to me that the church has a large stake in public health and, to my knowledge, is not yet working at the job. State and county conferences on rural health should be looked upon as a great opportunity for service.

—Don F. Pielstick

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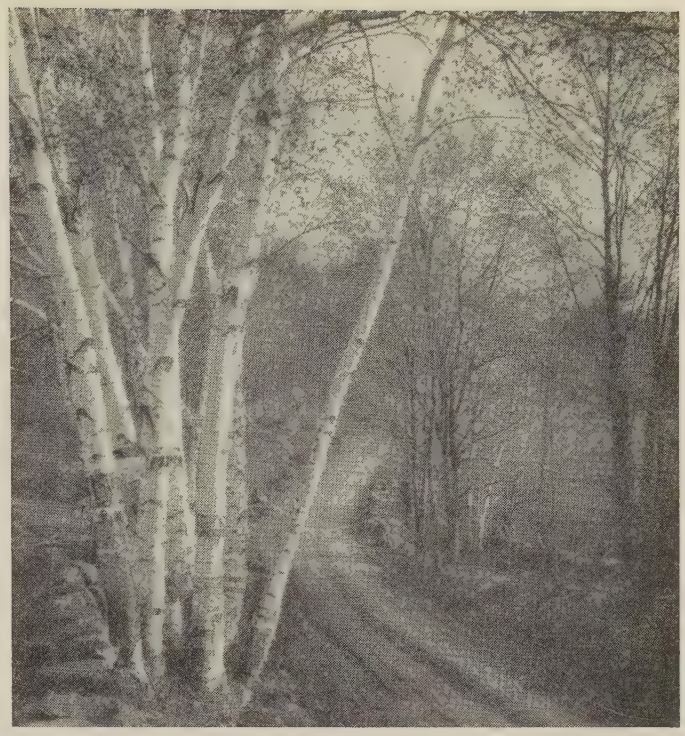
**National Convocation on the Church in Town and Country**

**Rochester, N. Y., Nov. 4-6, 1947**



*Country road with old Stone fence and birch trees A. Devaney, Inc., N. Y.*

## Broadcasts on the Rural Church

• Increasing attention is being directed to the rural church and its relation to the entire realm of country life. Too long considered only the spiritual center of the community, the church is now conceded to have wide influence on all phases of rural living. Throughout the nation, leaders of the church, economists and sociologists are meeting to better understand the full significance of the relationship.

Discussing the far reaching influence of the church on the family and even to the planting of crops, a new program, "Rural Life and the Church," will be heard each Sunday over Station WKAR, Michigan State College. The correlation of all rural activity will be shown by guests representing agencies serving the farm people.

Chairman for the discussions will be Orion Ulrey, Associate Professor of Agricultural Economics. Prof. Ulrey is well known to WKAR listeners as the organizer and longtime chairman of the Farm Forum. He returns after a year's leave of absence in Washington where he directed studies on the rural church and conferred with many leaders in this field. He is also Secretary of the National County Life Association.

It is hoped that through this new series, a better understanding of the full socializing significance of the rural church may be had. Its influence on the life of the rural community may thus be appreciated and enhanced.

—Announcement of Station WKAR

## What Is Good Church Drama?

• Church drama fails when it assumes the attitudes of the professional theatre because its approach to the art is different and its success must be differently valued, Amy Goodhue Loomis declared in addressing a meeting of the directors' section of the International Council of Religious Education's 25th annual meeting last night.

"From the educator's point of view the drama should make two distinct contributions to the educational experience of the church," Miss Loomis stated. "First, it should have a direct effect upon the lives and personalities of those who participate in it. Second, it should influence the lives and actions of the audience."

"These two motives," she pointed out, "are basically religious."

# The Rural Chapters of the Red Cross

DONALD GOLDTHORPE

• Operating through a network of 3,754 chapters, the American Red Cross looks to its workers in small communities and rural areas throughout the nation for primary support in carrying out its welfare program.

How important are these rural chapters? In numbers they account for more than three-quarters of all the Red Cross chapters in America. Totaling 2,908, these chapters constitute the backbone of the Red Cross, symbolizing much that is best in our democratic heritage. As the smallest chapters in the Red Cross organization, they operate in those areas which have no cities with a population exceeding 10,000.

## Unpaid Volunteers

The most significant single fact about these chapters is this: the overwhelming majority of their workers are unpaid volunteers—ordinary citizens who are willing to devote their own time to the service of their fellow Americans.

In the Home Service department (one of the most important sections of every local Red Cross chapter) the average number of volunteers serving in rural chapters in the past year totaled 7,000, as against 2,100 paid Home Service workers. The ratio is almost three and one-half to one.

Operation of the rural or small town chapter centers around the chapter board. The board is a representative cross-section of civic-minded citizens who serve without salary. Their job is to give direction to the Red Cross program in the community. Because of the nature of the rural chapter, board members are drawn from other communities within the area as well as the town—usually the county seat—in which the Red Cross maintains its headquarters. Thus by geographical representation the chapter board embodies a cross section of the entire citizenry in the area.

## The Chapter Board

Serving on an average chapter board are such civic-minded citizens as public school administrators, clergymen, village or county officials, local businessmen, members of veterans' organizations, and many others.

Pages could be written about rural chapter happenings which pack plenty of human interest appeal. Due to the fact that these chapter workers usually know nearly everyone in their community personally, they often go far beyond the "line of duty" in order to help a person who is in trouble. In many instances neither personal time nor expense is spared.

Speaking of oddities concerning devotion to the Red Cross cause, there's one chapter Home Service chairman who uses his personal airplane to deliver emergency welfare messages to people in remote sections surrounding Madison, Ga., when storms make country roads impassable.

Using oranges or a small bag of sand for a ballast, Chairman W. C. Hemperley drops his messages in farm yards after circling the home in his Piper-Cub until an occupant's attention is attracted.

## Going All Out

There are many other instances in which rural chapter chairmen have gone "all out" in their efforts to be of service to the people of their community. When a storm blew the chimney off a farmhouse in a small Colorado town, the owner's first thought was to call the Red Cross. The chairman, a hardware man by trade, promptly went to the home and helped repair the chimney.

Such instances, of course, do not come within the realm of normal Red Cross chapter activity, but they do serve to illustrate the close personal link between rural chapter workers and the people they serve.

The tenor of working relationships within rural Red Cross chapters is informality. Red Cross workers from board members down know intimately the resources of their communities and the needs of the people who are reached by Red Cross help. They are drawn into the chapter program because it is a part of their credo of giving a helping hand to a neighbor in trouble.

## Home Service—What It Means

Heading up chapter activities is Home service, a program of family service through which the American Red Cross carries out in communities its primary responsibility to servicemen, veterans and their dependents. In the year ended last March Home Service workers in the rural chapters handled almost 1,725,000 cases and supplied financial assistance amounting to more than $15,500,000.

Central responsibility for Home Service operations is vested in the Home Service committee chairman. In a chapter in Kansas he might be the manager of the local cream station, in Iowa perhaps a county judge, in Colorado a clergyman, in North Dakota a rural mail carrier, in Illinois a young veteran starting out in business. His job is to see that the chapter has Home Service workers spotted around the county to serve the people who need Red Cross assistance.

Perhaps a veteran needs an emergency loan to tide over his family while his claim for disability compensation is being processed by the government; or a serviceman may need verification of illness in the family in order to return home on furlough. It is the job of Home Service to help solve such problems. Unlike their counterparts in large city chapters, Home Service workers frequently travel many miles in rural areas to deliver emergency messages to a serviceman's family or render help in other ways.

## Nursing Services

There are many other activities carried on by the rural Red Cross chapter. In the Production Corps, for example, 160,000 volunteers contributed almost 11,000,000 hours to the program of this unit in the year ending last June. They produced seven and a half million surgical dressings and over a million garments.

In the same period 8,400 volunteer nurses' aides in rural chapters served a total of 700,000 hours. Members of

the Staff Assistance Corps, numbering more than 3,700, contributed 230,000 hours in the service of their chapters.

There are many other selfless workers who contribute their bit to Red Cross throughout the rural chapters. The total number of all such workers in Volunteer Special Services comes to almost 200,000, with an impressive total of more than 13 million hours served.

To carry on this work rural chapters raised approximately $18,000,000 in the 1946 fund campaign of the American Red Cross. It was a generous contribution representing 116 percent of their goal.

All this the rural chapters have done because of a faith in the Red Cross program of service to humanity and a deep-rooted belief in the good neighbor policy at home.

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## Notes from a Country Pastor's Letter

Every year we become more convinced that the small town and country church is one of the most strategic ministries today. It is needy, Oh so needy! But more than that, it determines the strength or weakness of our total church and national life. The Mississippi River does not arise full width at New Orleans. It is great because of pure, cool springs near Cut Bank, Montana; Wagon Mound, New Mexico; Portville, New York; Boone, North Carolina; and all the other little-known places along the banks of the streams and rivers that finally disgorge into the Gulf.

America is not great because of its large cities, despite their arrogant, provincial conceit, but because of the small towns, villages, and open country of our land. Since coming to the country we see society in a clearer perspective than was possible in any of the three large cities we lived in. We have seen that much of the world's sickness, particularly America's, stems from the supremacy of urban culture largely produced, molded, regulated, and paid for by New York and Los Angeles.

The work of our church continues to be an increasing challenge. Our new bell was dedicated, with money for a new belfry in hand, but so far no high climbing workmen are available. The new propane gas furnaces in the church and manse are a far cry from the four wood stoves I used to stoke each Sunday morning. We took in five new members this year—a total of 37 new since we came four years ago as students. This is about half of our total membership. Congregations are down slightly due to some deaths, illness, and other known causes.

The Boy Scout Troop has grown to 14 members. The Cemetery Clean-Up Day drew over 50 people, the largest so far. We've made shipments of over one ton of clothes, seeds, and food for relief. Our annual two-day Harvest Festival, begun for the first time in our community, drew large numbers to the church, made much good will, and did much to focus attention upon the spiritual nature of rural living.

### Manual Labor

Our old manse and the church grounds still demand too much of my time in manual labor. Besides many involved upkeep jobs there are many new projects. I have partially enclosed the study upstairs. There's a new fence still to be built to keep the boys off the highway where milk and hay trucks thunder by. I have just finished piping propane gas down from the big church tank to the manse. (Did you ever dig a ditch in wet adobe mixed with gravel?) New sandy loam, dumped on our adobe garden spot makes it possible to have a winter garden for the first time. Peas, carrots, beets, chard, horse beans, onions, turnips, and radishes are already up, although heavy frosts for 21 continuous days have kept growth almost stationary.

Seminary work has increased. I am now teaching a Winter class on rural life philosophy and sociology and a Spring class on practical administration of a rural church. In addition to them I am the director of a training parish of seven rural churches with student pastors. We do things cooperatively that are impossible for small churches to accomplish alone. For instance, on our first youth night we had 73 young people from the member churches together for recreation, worship, and discussion. The seminary's ½ million dollar building program is underway with the construction of an entirely new road and landscaping around Seminary Hill.

Extra-curricular responsibilities also come, such as being program chairman of the annual five-day Conference on Town and Country Life at Davis, California; teaching classes in conferences at Lake Tahoe and at Corvallis, Oregon; visiting rural church projects, notably spending a week in Northeastern Nevada on the Owyhee Indian Reservation; and attending the Annual Convocation on Town and Country Church at Des Moines, Iowa.

—Laing Sibbett

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## The Rural Church and Pensions for Ministers

• W. H. Meredith, Field Secretary, the Iowa-Des Moines Annual Conference of the Methodist Church, Des Moines, sends us a leaflet entitled, "The Rural Church and the Pension System." Mr. Meredith says that rural people seem to be less familiar with pensions for ministers than the people in the city churches. He has, therefore, published a special booklet containing an explanation of the pension system available and commendations from many farm leaders. For instance, Mr. Allan B. Kline, President of the Iowa Farm Bureau, writes:

"I'm for an adequate pension for rural pastors and for any and every means that will enable rural communities to attract and hold better leadership in the church, the school and farm organizations. It will, of course, cost us something to do it but it will cost us far more in every way not to do it. Every faithful worker deserves freedom from want in old age and it will profit us to see that prospective public servants can be promised it and get it. After all, about nine tenths of the secret of success in rural betterment lies in efficient leadership."

## Auctions for Relief

• The people of Goshen, in Elkhart County, Indiana, are like millions of their fellow Americans in most ways; they are farmers and grocers, mechanics and barbers, plumbers and doctors. But, unlike most of their fellow Americans, when they read in their newspapers that the people of Poland are starving they did more than just say, "Tsk, tsk, too bad." Deciding that even the kindest thoughts do not fill empty bellies, they called a meeting to discuss the possibility of an auction to raise money for relief.

From that meeting came an interchurch, inter-community committee whose task was to explore the idea. The owner of the Goshen Community Sale Barn offered his services, his grounds and equipment. Thus encouraged, the committee prepared a mimeographed release explaining the idea: anything would be accepted for sale and the entire gross proceeds would be used to buy rolled oats for the people of Poland. This release was circulated throughout the county.

The response to the idea of an "auction for relief" was unexpectedly enthusiastic. Church and farm groups pledged support; the county home economics club offered to provide free lunches at the auction. Newspapers ran free advertising and front-page news stories to publicize the event. A nearby radio station plugged the sale consistently. People for miles around were made "auction for relief" conscious.

### One Goat

Weather was favorable on the day of the big sale. The sun shone down on a bewildering array of furniture, hay rakes, cream separators, cook stoves, hay, oats, corn, pianos, horses, calves, sheep, baby carriages, salt, fresh meat, butter and eggs. People came on foot and by auto, wagon, truck and buggy until a crowd variously estimated at from one to five thousand had gathered. Every available auctioneer was pressed into service. Some articles were sold, redonated and sold again. One billy goat was sold thirty-four times, bringing a total of $135; and his last purchaser left him at the sale barn.

Cash contributions were accepted at several places on the grounds. A lunch stand did a thriving business. One youngster, gorging himself on hamburgers, observed, "The more of these I eat, the more somebody in Poland can eat." When the day was over the receipts from the "Rolled Oats for Poland" auction totaled $10,001.30. Two days after the sale, three railroad cars of rolled oats had been ordered for shipment to Poland.

Measured in terms of human lives, the people of Elkhart County have sent their Polish brothers a gift more valuable than gold. To many Poles they have presented life itself.

Every rural community in America could duplicate this sale and contribute its share to the world community. Checks and cash for foreign relief may be sent to: Church Committee on Overseas Relief & Reconstruction, New Windsor, Md., or 297 Fourth Ave., New York 10, N. Y.

### Country Church in Puerto Rico

• Out-worn denominational approaches employed by Protestant churches in their efforts to serve the community have proven "sociologically and spiritually inadequate," Dr. Mark A. Dawber, executive secretary of the Home Missions Council of North America, said in an address at the opening of a four-day rural pastors' institute and land tenure conference in Puerto Rico.

Such "divisive, sectarian approaches," Dr. Dawber told several score Puerto Rican ministers and government officials gathered here to attend the meetings, "belie the church's profession that unity is a prerequisite for peace."

"I make the bold claim," he declared, "that any church that is willing to forget itself and its institutional interests and to place the community first in its program will thrive, because such a church will be putting into practice the Christian gospel. The time has arrived for the Protestant churches to put their own house in order and find ways and means to cooperate in the development of the community."

Earlier, Dr. Dawber, who went to Puerto Rico to launch an interdenominational rural reconstruction and rehabilitation project on the island, participated in a formal installation service for the Rev. Richard E. Johnson of Madison, N. J., newly-appointed Coordinator of Rural Work for the Association of Evangelical Churches of Puerto Rico.

One of the outstanding needs of the Puerto Rican church, according to Dr. Dawber, is a "greater concern for the rural areas." Next month developments in Puerto Rico's country churches will be more fully presented.

### One Cold Wave

• Florida's cold wave, which destroyed millions of dollars worth of fruit and vegetable crops, threw approximately 50,000 migrant farm workers out of jobs and left many thousand penniless, it has been reported at headquarters of the Home Missions Council of North America. Both the American Red Cross and the Salvation Army were alerted to prepare for the emergency. Members of the staff of the Home Missions Council cooperated in relief of the situation.

Dependent for their livelihood on Florida's huge winter crop of citrus fruits, snap beans, tomatoes, potatoes, cucumbers, and egg plant, the migrant laborers were virtually helpless.

More than half of the state's 50,000 migrant workers are domestic whites and Negroes in family groups. Seven thousand are imported adults working in Florida by agreement with the British government. Most of these are Bahamian, Jamaican, and Barbadian people from the West Indies.

### Current Pamphlets

*Our Response to The World's Need,* The Council for Social Action, 289 Fourth Avenue, New York 10, N. Y., 10c.

*Dare Farmers Risk Abundance?* National Planning Association, 800 21st Street, N W., Washington 6, D. C., 25c.

*The Contribution of Rural Churches to Moral and Civil Life,* by Garland A. Hendricks, General Board of the Baptist State Convention of North Carolina.

## What Is Stewardship?

This is "Stewardship Year" in ıany denominations. Some farm gencies are asking that it be also alled "Conservation Year." The folowing statement, ably prepared by V. W. Reid, appeared in the *Pastor's ournal:*

"Stewardship, as understood by Christians, is a philosophy of life. t is a particular attitude toward ife—a particular attitude toward God and all the world, animate and nanimate. It is a way or attitude of hinking, of living, of doing.

"It is not something that applies nly to one's giving of money, or ne's use of time, or one's action in ome isolated department of life: it ncludes these and much more. It oes not deal only with 'a portion of' omething, or with 'a part we owe to God': it considers the meaning and he use of the whole.

"It's like the old-timer's religion: when you got it, you got it all over'; r like love that affects your whole eing; or like true education that akes control not only of your mind, ut of your heart's dictates and your and's creations as well. You don't eally get or possess stewardship; it ets and possesses you.

### The Basic Principle

"The basic principle of stewardhip is that God, through eternal ges, owns and controls the earth nd all things upon and within it; hat, within God's eternity, any given nan moves upon the earthly scene nd takes into his hand for only a rief time a very small amount of vhat God owns, has owned, and will ontinue to own; and that man 'posesses' it only as a temporary careaker or as an associate with God: it s a 'loan' from God to be faithfully sed by man for the highest good, nd to be returned intact, and, if ossible, augmented, to the Owner.

"The principle applies equally to he use one makes of his body, or of he soil he tills, or the business or rofession in which he has skill, r the exchange-for-service money thers give him, or the art created y mind and hand: in fact, man annot conceive of anything that oes not come to him from the Owner and Power who shaped the universe.

"The Christian steward long ago discovered and proclaimed that this is one world: that it is God's world, and that all we have within it is loaned to man by God to be used and shared by all men, and to be conserved for future generations. Only this attitude, on the part of all of us, toward life and the world can make war impossible in the future; it alone can eliminate the greeds, the strivings, the aggressions, the economic aggrandizements that always end in war."

## The Rural Parish

• The rural parish need not be a dismal problem. I have found life in a rural parish healthful and satisfying. Some rural situations, however, need to be improved, and I should like to submit a prescription for their improvement.

To begin with, there is the question of the manse. The manse needs to be satisfactory, and here are the components of a good rural manse and farm:

Five acres of land, partly in fenced pasture.

Two pure-bred goats, able to produce five to six quarts of milk over a long period, or a cow.

Fifty to 100 chickens of a good laying strain.

A roto-tiller, or garden cultivator.

A garden large enough to include a strawberry bed, raspberry patch, and asparagus bed.

A liberal sprinkling of fruit trees, including peach, pear, apple and cherry trees.

A house equipped with cream separator, power churn, and pressure cooker, together with a scientifically constructed root and fruit cellar.

An up-to-date combination garage-barn-and-poultry house.

A few hives of bees.

Needless to say, the biggest factor in all of this is the character of the rural minister and his wife. The problem before our theological seminaries is so to train our rural ministers that they can handle a little homestead like the one just described.

Of course, there are mistresses of the manse who would cry: "Deliver me!" Naturally, with couples where the wife feels this way about it, the rural parish should be shunned. However, there are plenty of couples who would be happy in no other kind of situation, once having tasted the joys of a satisfactory rural parish.

President Robert M. Hutchins of Chicago University has said that if America is not destroyed by the atom bomb, the American people will die of boredom. Any rural minister serving a parish equipped with a manse like the one I have been talking about will surely never have to worry about dying of boredom.

*—Luther Bostrom, Seneca Church, "No. 9," Stanley, New York, in the magazine "Monday Morning."*

## Seeds for War Victims

• "Unless a grain of wheat falls into the ground and dies, it remains a single grain; but if it dies, it bears rich fruit." (John 12:24)

More than 69,000 pounds of seeds have been sent, but more will be needed.

*HELP PEOPLE TO HELP THEMSELVES!*

YMCA and YWCA's, PTA's, Girl and Boy Scouts, Sunday Schools, day schools and other groups may secure donations. Even little children can help. Teachers and parents have written to tell how this project has awakened a social conscience in children. Canvass your neighborhood, urge your friends to save seeds for Europe's starving millions!

All standard garden vegetable seeds and the following field seeds may be sent: wheat, rye, oats, corn, barley, soybeans, clover, timothy, alfalfa. Send seeds in any quantity—a bushel, a peck, a small package or a carload.

Package and label carefully, then mail to:

"Seeds Project"
BRETHREN SERVICE COMMITTEE
New Windsor, Maryland

## Chinese Proverb

•"The trouble with most persons is they don't have enough bees in their bonnets to pollinate the flowers of their minds."

## City Preacher Takes Country Church

• Pastor Alvin A. Snesrud, after serving Lutheran churches in Los Angeles and Chicago, went in 1945 to Moe Parish, Hudson, Lincoln County, South Dakota. He now lives ten miles from the nearest town. He has been "captivated with the challenging possibilities for rural youth work." His story is told in the February number of *The Chaplain,* Washington, by Delmar L. Dyreson, the editor.

The parish consists of 1,122 souls in three congregations. Comments of Pastor Snesrud follow:

"The ten acres in connection with the parsonage at once became intriguing. What possibilities! Chickens, cows, pigs . . . eggs, milk, pork! Yes, strictly speaking, here were 'limited' possibilities. In days of economic inflation, with soaring prices and limited supplies these factors might have loomed in importance too. But they were completely forgotten in the dream and vision that came to us.

"Why not set these ten acres of God's choice soil aside and dedicate them to the cultivation of Christian character by providing a recreational center for the youth of the parish and the community?"

## Grinding It Out At Home

• After spending one hour at the hand mill and producing 17 pounds of whole-wheat cereal, I glanced up in the cupboard to see what a 12 ounce package of manufactured cereal cost. It was marked 18 cents, or the equivalent of 24 cents a pound. The wheat I was grinding cost $2.00 per bushel, or three and three-tenths cents per pound. The difference between the cost of 17 pounds of wheat and 17 pounds of cereal is $3.51. In other words, this was my wage for the hour of labour.

We will leave to the reader's judgment the question of which makes the most healthful food. However, we will not debate the greater positive value of having the operations made slower and the spilling of some of the wheat by a three-year-old daughter pouring the wheat into the mill and a five-year-old daughter dipping the ground cereal into the gallon glass jars. They find more thrill in this than in playing with purchased toys, and the pigs and chickens are made glad over every kernel that hits the floor!

—Harold E. Hammer,
Rio Grande, O.

## Cooperative Protestantism Needed

• A cooperative Protestantism, functioning above denominational barriers and geared to combat the threat of secularism in the neglected rural areas of America, is desperately needed if this country is to become Christian in "anything more than name," Prof. Charles Melvin McConnell of Boston University School of Theology, Boston, Mass., told the annual meeting of the Home Missions Council.

Addressing the meeting, representing 23 major denominations, Prof. McConnell stated that Protestant churches, operating as denominational units, have "side-stepped, ignored and all but scorned the marginal rural sections of this country.

"Tumble-down shack churches, dog-eared song books, abandoned churches, scant religious educational literature and an almost total absence of theological seminary graduates in these under-served fields furnish proof of this neglect all along the line up to and sometimes including mission boards," he said.

## Want a Report?

• The Report for 1946 of the Committee on Town and Country, as published in the February TOWN AND COUNTRY CHURCH, has been reprinted and a copy will be sent on application to readers of TOWN AND COUNTRY CHURCH while the supply lasts.

## Next Issue

• Watch the May issue for announcements of plans for the 1947 National Convocation on the Church in Town and Country.

You are invited to attend!

## Ministers Come From Rural Churches

• "Rural churches continue to produce an unusual proportion of our ministers," writes Dr. Claude J. Snyder, summing up a study of ministerial sources in the Evangelical and Reformed Church. He adds, "Rather than a greatly decreased contribution to the ministerial ranks, we find that the depression and war years apparently affected it only for a time, with the seminaries now showing that the rural church is resuming its place as a fertile seedbed of the Church's leadership.

## The Enlarged Town & Country Church

• We have doubled the size of Town and Country Church.

The Committee on Town and Country decided to take this step as a venture of faith. Receipts from subscriptions have thus far been sufficient to provide an eight-page but not a sixteen-page journal. The hope is that there will be many interested cooperators who will say so many good words about Town and Country Church that we will have enough subscribers, even at the present subscription rate, to carry the venture.

### What You Can Do

There is no central promotion fund for Town and Country Church. It can only be promoted by the interested boards and agencies and by the ministers themselves. Will you, therefore, take responsibility for:

1. Asking for circulars and sample copies;
2. Announcing the Journal at ministerial association meetings;
3. Seeing that Town and Country Church is announced at all rural church conferences;
4. Sending us material for publication.